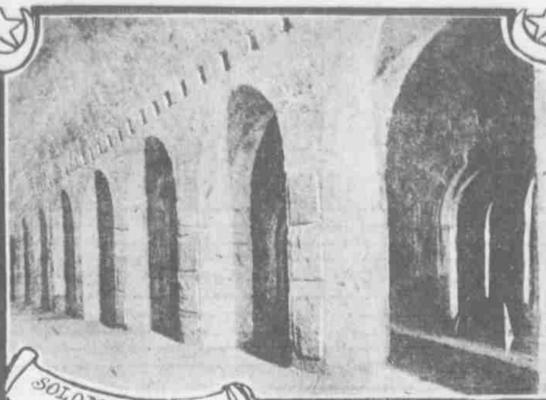


# On Mount Moriah, Where the Temple of Solomon Stood



My Mohammedan Escort



SOLOMON'S STABLES



Our Consul and His Kavasses

**J**ERUSALEM—(Special Correspondence of The Bee.)—I want to take you to the summit of Mount Moriah and show you the site of Solomon's temple. It is on the same spot where Abraham, at the command of the Lord, was about to sacrifice his only son, Isaac, when he was told to desist and was shown the ram whose horns were caught in the thicket behind him. It is the place where the wisdom of the boy Christ astonished the wise men; where David, Solomon and Elijah were in the habit of praying and where, according to the Mohammedans, the blast of the trumpet will sound forth at the day of judgment. The site is sacred to both Christians and Moslems and it may be called the holiest on the face of the earth.

The geologists say that Mount Moriah is one of the two oldest parts of the world, the other being Mount Sinai, upon which Moses received The Commandments. They prove this by the rocks, saying that when the world was thrown off by the sun and floated about in its nebulous state through the air the parts which first solidified were the summit of Sinai and the rock which now stands inside the mosque on the top of Moriah. This is also a Jewish superstition, the statement being that as the Lord saw the solid earth rising out of chaos He blessed these two spots and said:

"They shall be great in the history of the human race, which I shall create, and upon one of them shall my holy city be built."

## Where Solomon Built His Temple.

Mount Moriah is on the eastern edge of Jerusalem proper. It is just opposite the Mount of Olives and above the Garden of Gethsemane across the valley of Jehosaphat. The wall of the city runs around its slope and its top is a plateau containing thirty-five acres, or about one-seventh of the whole of Jerusalem inside the walls. The walls partially bound this plateau and in them at the northeast corner of it is the gate through which St. Stephen went when he was stoned to death by the Jews. On the opposite side of the plateau and far down below it is the Jews' wailing place and, hugging it on the west, south and north are the box-shaped limestone houses which form the greater part of Jerusalem.

In going to it we leave our hotel on Mount Zion and make our way down David street through a horde of pilgrims of all colors, races and sexes. We pass the Church of the Holy Sepulcher, go through a bazaar, where men and women sitting on the ground are selling brass bracelets and beads from Hebron, past candle shops whose wares are to be burnt at the tomb of our Saviour, and on through a vaulted tunnel-like street which was once the cotton bazaar, but which now sells everything else. At the end of this tunnel we ascend a stairway and find ourselves on the plateau now devoted to the mosque of Omar, but formerly the site of the temple of Solomon.

## In Solomon's Stables.

The plateau of the temple rises in terraces. We first enter that which was known as the Court of the Gentiles, and was open to Jew and Gentile alike. From this we go up to the Court of the Israelites and then to the Court of the Priests, which is now under the great Mosque of Omar. It was in the later court that the open air altar for burnt offerings stood, or, in fact, the very rock upon which Abraham tied Isaac when he was about to burn him, obeying the Lord.

Before we examine the plateau itself I want to take you down underground. There is said to have been seven Jerusalem which have been built and destroyed and rebuilt again. The Holy City has a subterranean region, many parts of which have been excavated, exposing wonderful ruins. Right under the temple platform is a catacomb of great tanks, and the walls are said to go down many feet. There are steps at one place, and descending them we come into a wilderness of vaults, whose roofs are upheld by pillars and arches of stone. Some of the stone blocks are of enormous size. I have measured one which is eight feet wide and fifteen feet high. These stones are beautifully laid. They are closely joined and show mechanical ingenuity in their construction. The pillars are about four feet square and some of them have holes bored through the corners. It is claimed that the vaults were constructed by Solomon for his stables, and that the holes in the columns were the tying places for the horses. In some of the vaults are stone mangers, which the guides claim were used long ago; others say that this stable story is a fiction, and that the excavations were made in erecting the temple and the great columns put up to sustain its platform. But, however that may be, the architecture is wonderful, and it should be considered so now. There are, altogether, a hundred or more vaults, and the mighty stones which wall them are so heavy that it would be impossible to handle them at the present time without the use of machinery.

## Guarded by Mohammedan Soldiers.

But, before we go farther, I must tell you about the escort which guards us as we move about this great Christian shrine. Like the rest of Jerusalem, it now belongs to the Mohammedans, and is one of the places which Christians are not permitted to visit without the permission of the Turkish governor of the city. This I have gotten through the American consul. The governor has also given me a Mohammedan soldier and the consul has sent along his chief kavass, the two to act as our guards. The soldier has a sword at his side and the kavass is armed with a scimitar and



The Mosque of Omar

an ebony club, finished at the top in a knob of silver as big as my fist. The kavass is one of the major-domos, or soldiers of the American consulate. Our consul has two of them, and they accompany him wherever he goes upon state occasions. They are tall, straight Syrians, more gorgeously clad than Solomon in his glory. They have vests covered with gold embroidery, coats with long sleeves and trousers of the zouave order, each leg of which contains enough cloth to make a trained skirt for a woman. I have made a photograph of the consul with his kavasses standing beside him. He looks like a prisoner with the kavasses as guards.

## The Mosque of Omar.

It is these Mohammedan guides that enable us to visit the Mosque of Omar, which was supposed by the Crusaders to be Solomon's temple. It was actually built as a cathedral by the Christian emperors who reigned at Constantinople, and is one of the finest specimens of Byzantine architecture. When it was constructed it was dedicated to the Virgin Mary, but about 1,300 years ago, when Omar captured Jerusalem, he turned it into a Mohammedan mosque, and so it is to this day.

Imagine a mighty dome of greenish copper, on the top of which is a golden crescent. Let this be as large or larger than that of the capitol at Washington and let it rest upon a vast octagonal temple walled with tiles so fine that any one of them would be prized as a piece of rare china. Let there be a dado of marble below the tiles and a wide frieze above them, inlaid with Arabic characters containing texts from the Koran, and let the whole be entered by mighty doors, over which are arches of carvings, and you have a faint idea of the Dome of the Rock, the name by which this mosque is known.

## The Mohammedans Believe in Christ.

Here may be seen striking evidences of the belief that the Mohammedans hold as to Christ and the prophets. They believe in Abraham, Isaac and Jacob, and class Jesus as one of the prophets, although not so high perhaps as Mohammed. In the verses of the Koran on the front of the mosque is one saying: "The Messiah, Jesus, is the only son of Mary, the ambassador of God, and His word, which He deposited in Mary. Believe, then, in God and His ambassador, and do not maintain that in one there are three." Another reads: "Blessings be on me in the day of my birth and my death. He is Jesus, the son of Mary, the word of truth, concerning whom some are in doubt." There are other passages of the Koran which give the stories of Abraham, Isaac and Jacob and the Mohammedans reverence this spot in connection with them.

## Where Gabriel Will Blow His Trumpet.

But let us take off our shoes and go in. The floor of the mosque is holy ground and none is permitted to enter except in his stocking or bare feet. The inside is even more beautiful than that without. The walls and roofs are a mass of carvings and mosaics. The mosaic is made up of bits of gold and glass, the latter of many colors, all so delicately put together that they form beautiful paintings. Each bit is as big as the head of a nail, or smaller, and thousands of them are required to make each of the pictures. The columns which uphold the roof are of marble and the floor is of marble, carpeted with old rugs from Turkey and Persia.

Right in the center of the mosque is the huge rock upon which Abraham built his altar for Isaac, and upon it the Mohammedans say the angel Gabriel will stand when he blows the last trumpet calling the people to judgment. At that time, according to them, the souls of the human race will rush to this spot and

present themselves before Mohammed and Christ, who will pass on their virtues and sins. After that all must go to the pillar of judgment and cross a wire rope to the Mount of Olives and thence up to heaven or down into hell. The wicked will fall in the crossing. According to another Mohammedan story the Moslems will be turned into fleas and Mohammed himself into a sheep, in which shape he will ascend to heaven with the Mohammedan fleas in his wool.

The rock is esteemed sacred by every Mohammedan. It is surrounded by an iron stockade, which none is allowed to enter. The rock is about forty feet long and sixty feet wide, and it rises about six feet out of the floor. It fills the whole inclosure and comes so close to the fence that one can touch it, or, if devout, as most of the worshippers I saw in the mosque were,

can put his mouth through the bars and impress a kiss on it.

As we walk about the fence examining the rock our turban guide shows us its wonders. "Here," says he, pointing to a round hole in one of the sides, "is the mark of Mohammed's heel. It was from that spot that the holy prophet ascended to heaven, and as he rose the rock started to go up with him, holding fast to his heel. The Angel Gabriel had to put his hand upon it to keep it down, and here," pointing to five curious marks, "are the places where Gabriel's fingers rested when he did so."

A little further on the guide tells us that this rock is the center of the earth, and that some believe it to be, also, the gate of hell. He shows us a plate of jasper as big as a checkerboard, in which are three

## Jupiter the Future Heaven

**C**APTAIN MAXIMILIAN VON ERDMANNSDORFF, a retired officer of the German navy and later a captain in the United States army during the civil war, now living at Rich Hill, Mo., has made public a scientific research

he has been preparing for some years. Captain von Erdmannsdorff is a member of the Catholic church and an extensive searcher of religion and scientific subjects, from which he draws his conclusions. He has, he says, made the discovery of the location of heaven. It might be well to state that Mr. von Erdmannsdorff is not a religious fanatic, and his article has attracted much attention among the better-read people of the community. The article follows:

"The soul of a human being is in his whole nervous system. If anyone loses an arm or leg he will have but one arm or one leg in heaven. Proof: Apostle St. Thomas wouldn't believe it was Jesus Christ till he laid his finger in the wound of Jesus.

"The human soul is mostly electricity and magnetism. Everyone has felt attracted toward someone else; and when the soul leaves the body it will fly to the great center of attraction or magnet, which is heaven and God. The soul will make that journey

inside of twenty-four hours. Proof: Jesus said to the repentant sinner, crucified alongside of him, "Today you will be with me in paradise." Also in twenty-four hours.

"Where is heaven?—Can it be situated on our sun? The sun is turning around himself about every ten days; he is slowly cooling off; large continents, so-called sun spots, are forming on his surface, only to be engulfed again soon. Fire and gases shoot up thousands and thousands of miles, particularly when one of those sun spots sinks. There is no ghost of a chance for a ghost to exist on our sun, or on any other sun of the universe. So we may eliminate our sun and all other suns as a fixed place for heaven.

"It is obvious that the interior or inside planets, Venus, Mercury, Vulcan and Titan, are all too small. "We now will examine the superior planets. Mars is the next; he is smaller than our earth and by his red light and other signs shows that he is in a dying condition, though he is likely inhabited the same as Venus, we pass him by.

"Now comes Jupiter, the largest of all our planets. He turns around himself in nine hours, fifty-five minutes twenty-seven seconds, so he has a day of about five hours, which beats the eight-hour day all to pieces. He has five moons to light the night. He is 1,330 times as large as our earth in volume, four-fifths as dense as our earth; and, not solid enough for human beings, there is enough to give every ghost a 150-acre homestead. He has the best climate, a perpetual spring, like our May, about 75 to 80 degrees Fahrenheit, because his axis stands only in an angle of 2 degrees 30 minutes to the plane of the Jupiter ecliptic, to our earth's axis of 23 1/2 degrees at present to the earth's ecliptic plane. On account of Jupiter's large size and rapid rotation anyone can fly near the equator of Jupiter without an aeroplane. If our earth would turn seventeen times as fast as now everything would be flying away in space. Jupiter has an atmosphere, but on account of his perpetual spring, storms and high winds are not possible. Trees must be of immense size, also there must be plenty of flowers.

## Some Freak Misers

The other day an old woman in Plaistow, England, died of starvation. She had \$750 in gold and notes in the house at the time, and was possessed of freehold property besides.

John Elwes, who lived in the eighteenth century, was a typical instance of the miser, who prefers the means to the end. When he, possessed of a million of money, walked the streets of London, philanthropic people would sometimes thrust a penny into his hand, so beggarly and poverty-stricken was his appearance.

One of the anecdotes told of Elwes is rather pleasing. By an accident in the street he received an injury to both his legs and a doctor was called in. Elwes protested that the expense was quite unnecessary and that he was not much hurt. So he made an arrangement with the doctor. The doctor was to take one leg and treat it as he liked. Elwes would take the other leg and do nothing to it. And he would let the doctor the amount of his bill that the untended leg got well first. He used to boast afterward that he beat the doctor by a fortnight.

Hume tells of a miser who, on his deathbed, summoned the magistrates and said he would leave them £100 for charitable purposes. No sooner had they gone than he had them recalled to know if they would take £5 off for ready money.

Another miser meant to disappoint his natural heirs and leave his money to a hospital. But the hospital had to pay for the drawing-up of the will, as he would have died intestate sooner than face the expense himself. Hume declares that avarice is the "only one vice which may be found in life with as strong features and as high a coloring as need be employed by any satirist or comic poet."—New York World.

golden nails, saying that the plate originally contained nineteen nails which Mohammed had driven into it. One nail drops out at the end of each age, and when the last nail is gone the end of the world will occur. The guide offered to let me pull out the last three nails for a dollar apiece, but I have no desire to hasten the judgment day, and, therefore, refused. In that way, perhaps, I saved the world.

"The devil got at this plate one day," so our consular's kavass tells me, "and was jerking out the nails at a great rate when the Angel Gabriel caught him and pulled him away." These stories are silly, but they are only a few of many which are told us when we are inside the mosque. Nevertheless the average Mohammedan of this side of the world believes them, and we see gray-bearded, long-gowned turbaned men and white-sheeted veiled women praying ever these holy places. They kiss the marks of Mohammed's footprints and run their handkerchiefs and beards over the rock. They pray as they do so, for Mohammed said that one prayer here is worth a thousand uttered anywhere else, and he prayed here himself.

## Solomon's Temple.

The greatest interest of Mount Moriah, however, is connected with the fact that we know this was the actual site of Solomon's temple as well as that of the two other temples which succeeded it. The first house of God erected by the Israelites was the tabernacle. This was constructed at the direction of Moses in the Desert of Sinai just after he had received the commandments. It is said to have been just about half the size of the temple of Solomon, although there are passages in the scriptures which lead us to think the temple must have been very much larger. The tabernacle was a movable building. It was about fifty feet long and sixteen or seventeen feet wide. The roof and walls were formed of curtains made of linen or wool beautifully sewed, fastened in places with gold buckles. There were also curtains of goat's hair and of ram's wool dyed red. Some suppose the roof of the tabernacle to have been flat, and others that it was ridged like a tent, with a cube inside about sixteen feet square, which was the holy of holies. In the latter was the ark of the covenant and the table of the law.

## How Built.

Solomon's temple was planned by David, and it is said that he collected much of the materials. As to Solomon himself, he made a bargain with Hiram, king of Tyre, to aid him in supplying the timber and certain classes of the mechanism. Hiram was a Phoenician king, who lived up the coast and who controlled the forests of Lebanon. He gave Solomon a concession of certain tracts of cedar and fir, and Solomon sent men in parties of 10,000 each to the mountains to cut down the trees. The servants of Hiram aided them, and it is said that they carried the lumber to the shores of the Mediterranean and floated it down to Jaffa, whence it was carried up to Jerusalem, about forty miles inland. It is stated that Solomon annually gave King Hiram 20,000 measures of wheat and twenty measures of oil as his part of the contract, and that the two kings were associated together.

The first temple was begun by Solomon just 2,915 years ago, and it took seven years to build it. I have translated some of its dimensions into feet, taking the cubit, which was then the unit of measurement, as twenty inches. The cubit was a measure as long as the distance from a man's elbow to the tip of the middle finger, and it varies from eighteen to twenty-one inches. At twenty inches the ground plan of the temple was sixty-six feet wide and 133 feet long, and, according to some statements, its height was fifty feet, although one of the roofs rose eight feet and the other sixteen above the inside walls. There is another place in the Bible in which it is stated that the height of the porch was 120 cubits, which would make it 200 feet high.

## The Temple of Herod.

The Temple of Solomon had long disappeared before Christ was born. It was destroyed by Nebuchadnezzar, 506 B. C., and a new building was not erected until the Jews came back from their captivity at Babylon. This was also destroyed many years later and a third and last temple was erected by Herod the Great eighteen years before Christ was born. It was in that temple that occurred the scenes of Christ's ministry. It was there that He talked with the priests as a boy of 12, and from there He drove out the money changers.

The Temple of Herod is said to have been much finer than Solomon's. It has been described by Josephus, who probably had a ground plan of the building before him when he wrote, and who says that the space which it covered was about twice as large as that of the old temple. It was much the same style as the Temple of Solomon, but its approaches were more imposing, and it probably displayed all the architectural beauties of the time, which was one of magnificent buildings. FRANK G. CARPENTER.